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MISSIONARY BIOGRAPHY.

MEMOIR OF THE REV. JAMES RICHARDS, AMERICAN MISSIONARY IN CEYLON, WHO DIED AUGUST 3, 1822.

[We have received from the brethren at Ceylon, a Memoir, from which, as it is longer than we can consistently insert, we shall compile such notices, as will tend to illustrate the character of that devoted missionary.]—*Herald*.

Mr. RICHARDS was born in Abington, Mass. February 23, 1784. He was the second son of James Richards, Esq. While quite young, his parents removed to Plainfield, in the same state. His early education was strictly religious; and during a season of special seriousness, under the ministry of the Rev. Moses Hallcock, the pastor of that church, he became a hopeful subject of divine grace. He was then about thirteen years of age, but he did not unite himself with the visible church, until six years after this time. The following paragraphs are extracted from the memoir.

"Being a young man of respectable talents and ardent piety, he was early desirous of obtaining a liberal education, that he might be prepared to preach the Gospel of reconciliation. But his father, having a family of seven children, did not feel himself able to dispense with the services of James, who was then his eldest son, (an elder brother having died in infancy,) and to give him a public education. In these circumstances, his desires to devote his time to the studies preparatory to a collegiate education, could not be gratified, till he was nearly twenty years of age. At the age of twenty-two, he became a member of Williams College. During the whole course of his education, he was distinguished by his talents, and his Christian character, as he submitted to them, from a strong desire to promote the best interests of his fellow men.

"While a member of College, his classical acquirements were respectable, and in the mathematics he excelled. But it is less on account of his attainments in literary & scientific knowledge, that is deserving of esteem, than for his love of order, his correct deportment, and the bright example which he set before his fellow students. During his residence in College a revival of religion took place. He labored among the students with diligence, prudence and zeal, and became the instrument of good to many of them. It was in college that he became acquainted with the beloved and lamented Samuel J. Mills, who was his classmate. A very intimate and endeared friendship was early formed between these kindred spirits; a friendship which continued thro' life, and which, it is believed, has been resumed, and is to be perpetuated in heaven.

"It is already known to many, that Mr. Richards was among the first in his native land, who secretly devoted themselves to the cause of missions among the heathen. This he did at a time when the subject of foreign missions had excited little attention in America; and before any, except that little band of brethren, (of whom he was one) mentioned in the life of the Rev. Samuel J. Mills, had thought of making it a personal concern. It was here that they examined the subject together. It was here that they so often retired from the sight of the world to some consecrated spot for fasting and prayer, that they might seek divine direction, and find a door of entrance among the heathen. From that time he steadily pursued his object, amidst many delays and discouragements, which would have diverted any less devoted mind from his object.

"In 1809, he took the degree of Bachelor of Arts, and the same year became a member of the Theological Seminary at Andover. Here he labored with diligence and success in concert with Mills, and several others of his brethren, in promoting a spirit of missions among the students in the Seminary; and also in the christian public, by the distribution of many books and pamphlets on the subject of missions.

"In June, 1810, Mr. Richards was one of that little company, five in number, who presented to the General Association of Ministers in Massachusetts, the memorial on the subject of missions, that led to the formation of the American Board of Commissioners for Foreign Missions. As Mr. Richards' name, however, does not appear in the Minutes of the General Association, it may be proper to state the reason of its omission. The subject of Foreign Missions being comparatively new at that time, in America, it was thought by the members of the Association, that four was a sufficient number to be presented, in the first instance, before the Christian public, as devoted to that cause. Mr. Richards' name was therefore erased, because the others with the exception of Mills, were his seniors in the Theological Seminary, and would be sooner prepared to leave their country on a foreign mission. But also, their junior in his collegiate standing, he seemed only to Mills in having solemnly devoted himself to this great and glorious object. His heart was much set upon it. As a proof of this, years after he had formed the resolution of becoming a missionary to the heathen, he had no other prospect of accomplishing his object, than that of working his passage to some part of the gentile world, and casting his lot among the heathen. This he fully intended to do, in case there was no other mode of accomplishing his object.

"As an evidence of his strong attachment to this cause, the following brief extracts are selected from his journals:—'I feel that I owe ten thousand souls as precious as my own. If I was willing to leave the bosom of my Father, and expose myself to such suffering here, for the sake of them and me, with what cheerfulness should I quit the pleasures of refined society, and forsake father and mother, brothers and sisters, to carry the news of his love, to far distant lands; let me never consider any thing as great to suffer, or any thing too dear to part with, when the glory of God, and the salvation of men require it.' Again:—'I hope to use my talents in disseminating the word of eternal life in the benighted regions of the east. But I have a deep conviction of my own weakness and dependence on God, and the importance of being strengthened and grace! I feel as though I should greatly disappointed, if I should not be permitted to preach Christ to the poor pagans.'—'Another time he writes, 'There is some prospect, and I hope soon to be restored to our brethren in the east. My heart leaps with joy at the thought. I long to preach Christ to the heathen. But the burden of my prayer of late has been, that I may be prepared to act the part as

Missions, he entered the Medical School at Philadelphia, where, for nearly two years, he prosecuted his studies with commendable diligence and good success. While in that city, he had many opportunities of preaching to destitute congregations, and in parts of the city where the stated means of grace were not enjoyed, and, in conjunction with the lamented Warren, was afterwards employed for a considerable time, as a missionary in the suburbs of the city. He took the degree of Master of Arts in 1814; and spent a considerable part of the next year in preaching to a people, who, previously to his going among them, had been much divided; but in consequence of the blessing of God on his labors, were united again and enjoyed a pleasing revival of religion. They then urged him to remain and become their pastor—but his previous engagements rendered it improper, in his view, to comply with their request.

"In May 1815," says his biographer, "he was married to Miss Sarah Bardwell, of Goshen, Ms. and on the 21st of June following, was ordained at Newburyport, in company with Messrs. Mills, Warren, Meigs, Poor, and Bardwell, and expected soon to sail for Ceylon. About this time, he made the following entry in his journal, expressive of his attachment to the missionary work.—'What shall I render to the Lord for all his mercies; especially for affording me a near prospect of commencing the work on which my heart has been so long and so constantly set! For more than seven years I have had one uniform desire of spending my life among the heathen. If I know my own heart, I do wish to spend and be spent in preaching the glorious gospel of Christ. Though he expected to sail in a few weeks after his ordination, several circumstances occurred to prevent the sailing of the vessel until the 23d of October. At that time, in company with eight missionary brethren and sisters, he embarked in the Dryad, for Ceylon. When asked, afterwards, how he could refrain from weeping at the time of leaving his native country and all that was dear to him there, he replied, 'Why should I have wept? I had been waiting with anxiety almost eight years for an opportunity to go and preach Christ among the heathen. I had often wept at the long delay. But the day on which I bade farewell to my native land was the happiest day of my life.'"

"The Dryad had a favorable voyage of five months to Colombo. Mr. R. a short time after his arrival, was attacked with an inflammation of the eyes. Not being sufficiently aware of the debilitating influence of a tropical climate, he, in order to remove the inflammation, probably reduced his system too low. This, in connexion with much fatigue in removing from Colombo to Jaffna, doubtless laid the foundation of those pulmonary complaints, which finally terminated in death. He arrived in Jaffnapatam about one year after leaving America, and in a few months arrived at Batticotta, where he was associated with Mr. Meigs. Here, although his health was feeble, he labored with diligence in superintending the repairs of the buildings at that station, and in preaching to the natives through an interpreter. But in September, 1817, he was obliged to desist from preaching and from study, in consequence of a cough and weakness of the lungs.

"A visit to Colombo having been obviously very beneficial to his health, it was thought expedient for him to repeat the visit, and eventually to accompany Mr. Warren, then at Colombo, to the Cape of Good Hope. In April, 1818, the two brethren set sail from Colombo, and in July they arrived at Capetown. There the beloved Warren took his departure for a better world, and left his friend and brother to pursue his earthly pilgrimage alone. They had, for a long time been united in the closest bonds of Christian friendship. From the state of Mr. Richards' health at this time, it was thought that the period of their separation could not be long. He remained at the Cape about four months. During the first 3 months of this period, his health and strength were much improved, and he entertained raised expectations of final recovery. But during the last month, his symptoms took an unfavorable turn. He raised considerable blood from his lungs. His cough also, became much worse, his strength failed very fast, and he entirely lost his voice. During the greatest part of these four months, he lived in the family of John Melville, Esq. the kind friend of missionaries, and of all who love our Lord Jesus Christ in sincerity, where he was pleasantly situated, and received every attention, which it was in the power of the family to bestow."

"In the latter part of November he embarked, in company with the Rev. Mr. Traveller and his lady, for Madras, where he arrived about the middle of January. The kind attentions of his fellow passengers contributed to his comfort and health; and in Madras he found many friends. He next proceeded to Colombo, and from thence he went by water to Jaffnapatam. Though the distance from this place to Batticotta is but seven miles, yet, as he was obliged to travel by land, he performed the journey with difficulty. For a season he considered himself, and was considered by his brethren, as near death. But in August, 1819, his symptoms were more favorable. And not long after he recovered a considerable degree of health and strength. He then commenced visiting the native free schools, connected with the station; and was able, by means of an interpreter, to inspect the studies of the boys, and to communicate to them religious instruction.

"Early in April, 1820," says the memoir, "he began to recover his voice, so as to be able to speak loud for the first time (except for a few days on his voyage from the Cape to Madras,) for more than seventeen months. During that month, he was able to take considerable exercise on horseback, as well as to use more stimulating food and drink. By these means, his health and strength were visibly improved. From this time till May, 1821, there was but little alteration in the state of his health. During that year he did much for the benefit of the mission, not only by his counsels and prayers, but by active labor as a physician, both to the souls and bodies of this people. He was remarkable for his diligence in business, as well as fervency in spirit, laboring sometimes beyond his strength."

"After the death of Mrs. Poor, he became considerably more unwell, partly in consequence of fatigue during her sickness, and he never again rose to that degree of vigor which he had enjoyed for the year previous. But we must hasten to the closing scene, as described in the memoir.

"On the evening of the 29th of June, 1822, he was attacked with severe pain in his right side, which continued several hours. From this time the commencement of his last illness may be dated. The pain in his side returned on the three following days, and on Monday the 1st of July, it was excessively severe, and continued nearly six hours. It was to be hoped, that in view of his protracted illness, he would be permitted quietly to descend to the grave. But the Lord willed not so. He was not so manly as to be so. In this case his brethren had a pleasing illustration of the truth, 'that the Lord doth not afflict willingly, nor grieve the chil-

dren of men.' The necessity and utility of the severe sufferings, to which he was subjected, were in a good degree apparent even to us.—They were evidently the means of relieving him from that state of mental imbecility, of which he had much complained, and of raising to vigorous exertion all the powers and faculties of his soul. While thus awakened by this powerful stimulus, the Lord was pleased to manifest himself unto him in a special manner, as the God of all consolation, as an infinitely glorious Being, and the object of supreme desire. He was favored at that time, with unusually elevated conceptions of the character of God, and with correspondent affections of heart. He afterwards repeatedly remarked, in reference to these seasons of suffering, that such were his views of the divine character, and so desirable did it appear to him, that God should be glorified by all his creatures, that he felt willing that his sufferings should be continued, and even increased, if it were necessary to promote any glorious designs of his heavenly Father; and that his sufferings were so evidently the means of rousing his mind to those sublime and heavenly contemplations, that he was in a degree reconciled to them and disposed to regard them as a proper occasion of thanksgiving. It is evident that these seasons of severe pain gave a character to the whole remaining course of his sickness; and that they were the means of increasing his happiness and his usefulness, during the last weeks of his life.

"On the 19th of July, his symptoms became more alarming, and his distress from nervous irritation and difficulty of breathing, became very great; so that it was necessary for several persons to be constantly employed in brushing and fanning him. He begged us to pray that he might have more patience, but observed—'It is good to suffer. It gives me some faint idea of what my Saviour bore for me. Thanks, eternal thanks to that grace which snatched me from the jaws of the devourer! When I get home, how will I sing the praises of Him who will have washed away all my sins! Crown him, yes, I'll crown him Lord of all.' That hymn, which begins, 'All hail the power of Jesus' name,' was ever a favorite one, and he often requested his brethren and sisters to sing it to him."

"On the morning of August 2d, Mrs. Richards rose early, to relieve the brother who had watched with him, and found him very quiet and comfortable, having rested better than usual. He spoke much of the goodness of God to him, and expressed a hope that he should not repine when called to suffering. A season of severe coughing soon came on, which affected him very much. Soon after this he lost his appetite, and his cough rendered him unable to take stimulants, so that his strength failed fast. The fainting, and the distress for breath, accompanied with great nervous irritation, seemed too much for his feeble body to sustain, and he cried out, 'O Lord deliver, O Lord Jesus come quickly. If this be dying, I must say, the pains, the groans, the dying strife, Lord, is it not enough?' In the evening of the same day, when Mrs. Richards went to take leave of him, she asked, as was her custom, whether she could do any thing more for his comfort before she retired. 'Yes,' he answered, 'commend me to God and to the word of his grace, who is able to keep me from falling, and to present me faultless before the presence of his glory with exceeding joy.' This was said with a trembling voice, and with many pauses. A little before 11 o'clock she returned to him, and he asked her why she came so soon? She told him that she found it difficult to sleep, while he was so distressed. He replied, 'I am more quiet, and do not need you now; yet I feel great pain in my breast. I have a new feeling there.' She told him she thought his symptoms indicated a speedy termination of his sufferings, and perhaps that was the last night. 'Well my dear,' said he, 'you will unite with me in thanking God for so pleasant a prospect. Retire to rest, and gain strength for the trial.' About three o'clock on the morning of the 3d, he sent for his wife, and when she came she found him in great bodily distress. Soon after this, in a season of fainting, he said, 'Now I shall go.' At half past four o'clock, Dr. Scudder was sent for. About five he was again in great distress, when it was thought he was dying. Reviving a little he said, 'This is hard work.' Immediately after this, his teeth began to chatter, his pulse became indistinct, and his breathing very irregular. A little before seven, Dr. Scudder arrived, and approaching his bed, said, 'Well, brother Richards, it is almost over.' 'Jey beamed in his countenance as he looked up and said, 'Yes, brother Scudder, I think I do hope so. O Lord Jesus come quickly.' After drawing a few moments, he took an affectionate leave of his afflicted wife, and observed, 'I have long been giving you my dying counsel and advice, and have now only to say farewell! The Lord bless you.' Shortly after, Dr. Scudder observed that he might possibly continue a day or two longer. Mr. Richards, with a look of disappointment replied, 'No, brother Scudder, no, never, I am just going.' Soon after, 'I have now clearer views of the Saviour than before. O, he is precious.' About half past ten o'clock, he revived a little, and was able to speak more distinctly. On being asked what were his views of divine things, he replied, 'Not so clear; I still feel that I see through a glass darkly. But soon, yes, very soon, face to face. He then inquired for James, his only child who was standing at the head of his bed. Taking him by the hand, he said, 'My son, your papa is dying. He will very soon be dead. Thou, my son, remember three things. Be a good boy, obey your mama, and love Jesus Christ. Now remember these my son.' He also gave him a small pocket Testament, and told him to read it much and obey it. His whole appearance was such as to denote that his last moments had arrived. Dr. Scudder had for a few moments left the room. Looking round upon those present, he said, 'Tell brother Scudder going—and spoke no more. He continued to breathe for a few minutes, and then quietly fell asleep. His brethren and sisters present united in singing a hymn, and in offering up a prayer to God, expressive of the mingled emotions of joy and grief excited by the occasion."

"On the following day, which was the Sabbath, the members of the mission assembled at Tillipally, and after attending to some appropriate religious exercises, committed the remains of their departed brother to the grave, in assured hope of a glorious resurrection, when this corruptible must put on incorruption, and this mortal must put on immortality."

"The Piety of Mr. Richards. Having been called into the kingdom of grace in early life," says his biographer, "his piety was of many years' growth. But its depth and maturity were marked no less by the diligence, with which he had cultivated it, than by the number of years he had maintained a pious character.—The reality and strength of his piety, as will appear from the facts already stated, were put to a severe test through almost the whole period of his missionary course. His trials were many, and

in some respects peculiar. But the manner in which he bore them in the various situations in which he was placed, evinced, that being tried he was not found wanting, but was enabled to give an illustration of the truth, that 'tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed.' He was very particular in the observance of *stated secret prayer*. For many years before his death, it was his constant habit to attend to this duty, morning, noon and night, and for several months before his death, he added another season immediately after coming in from his evening ride.—He said that as he could not perform much active labor in the mission, he felt it his duty to be much in prayer for its prosperity. In addition to these stated seasons of secret prayer, he united in family prayer morning and evening; in the season of prayer at one o'clock in the afternoon, which is observed by all the missionaries in the district, and also with his wife, after they had retired in the evening, making in all, eight seasons of prayer every day. When he had been prevented, one morning, by company, from attending to his secret devotions, he wrote in his journal as follows:—'I felt a great uneasiness on this account, all the morning; and when I retired at noon, I felt as though I had been absent for a long time from an important place.' At another time he thus expresses his feelings in the performance of this duty:—'I find it my delight, from day to day, to pour out my heart in prayer. O let me live in the remotest corner of the earth, and enjoy the sweets of communion with God, rather than in a palace, and remain a stranger to this happiness.' And again: 'This morning I have been favored with near access to the throne of grace. O how delightful! My willing soul would stay in such a frame as this.

What a great blessing to be allowed to spread all my wants before the living God; and to do this in the name of the Lord Jesus! The following extract is expressive of his confidence in God.—'I have had no great joys or extraordinary views of late, but I feel such a confidence in God, as I would not part with for all the riches of the world. The Lord is faithful in fulfilling all his promises, and the language of my heart is, I will trust in him all the days of my life.' Those who knew him most intimately can testify, that his life was in accordance with the extracts that have been made from his writings; and that they were not mere words without meaning, but the real sentiments and feelings of his heart. It is not intended by this, however, that he was perfect,—that he was destitute of those faults and infirmities, that are incident to the best of men in this state of trial. He was fully aware of his easily besetting sins, and maintained a constant and vigorous warfare against them. It was his daily grief, that he was not more holy, and his constant endeavor to become perfectly conformed to his divine Lord and Master. 'Forgetting the things that are behind, he pressed toward the mark for the prize of the high calling of God in Christ Jesus.' From what has been said, it will appear, that he possessed that primary and essential qualification of a true missionary—ardent piety.

"His partiality for the Missionary work. Those who knew him best, and saw him among the heathen, can testify that he had a strong partiality for the missionary work. He was ever disposed to magnify his office. He visited many missionary stations both in Asia & Africa, where he had frequent opportunities of surveying the missionary field in different aspects; but after all he had seen that was unfavorable and discouraging, and the contrary, he was heard repeatedly to say, with much deliberation, 'I consider the employment of a humble and faithful missionary, who is engaged in actually preaching the Gospel among the heathen, the most noble, the most important, and the most desirable employment on earth.' The bitter ingredient in his cup of affliction was, that he could not be thus employed. On the last topic, he wrote a few months before he died as follows:—'To be able to do little or nothing in a field so ripe for the harvest; to see hundreds ignorant of the day of salvation and yet unable to speak to them; to spend month after month, and year after year, in taking care of myself, instead of preaching to the heathen, has caused many a sigh and many a groan. But I hope I have been enabled to feel that my labors are of little consequence; and that all the glorious predictions concerning the triumphs of the cross, will assuredly be accomplished, whether I live long or die soon.'

"In a letter to his brother, written about six months before his death, he gives a detailed account of his joys and sorrows, as a missionary. A few extracts from that letter will give a further illustration of his views and feelings on missionary subjects. One cause of sorrow, on which he dwelt very much, for want of funds. At the conclusion of that subject he says, 'Could the friends of missions in America see the things which I see, and hear the things which I hear, they would not withhold their contributions from the treasury of the Lord. Could they see as I do, the hearts of my brethren and sisters united in prayer and in labor, as the heart of one man; could they behold these wretched heathen from day to day, carrying on their breasts and on their foreheads the badges of heathenism, and know the cruel bondage, in which they are held; there would, I think, be no more need of missionary sermons and missionary agents to unlock the coffers of the rich. The country would be all in motion. Some would give their thousands, and multitudes their dollars and cents, till the treasury of the Lord should be filled. If the object could not be effected in any other way, some would live on bread and water, and others would sell their houses and lands, to furnish the means of enlightening the heathen,—of making known to them the only Redeemer of sinners.'"

"Among the sources of his joy, which he mentions, the following are selected. 'I rejoice, especially, in seeing the word of God preached extensively to the people in their own tongue, because it pleases God by the foolishness of preaching to save them that believe. Soon I hope we shall be able to say,

The year of jubilee is come, Return ye ransom'd sinners home.

"I come, now, to mention the unspeakable joy of seeing converts from among the heathen. When I think of what God has done for us in this way, when I think that God has increased our number since we came to this place, when I think of Malleappa, of Gabriel, of Nicholas, and of Philip, when I think of Fortor, of Jordan, of Niles, of Onesimus, of George, and of Santeo, names enrolled with ours, and I hope with Patriarchs and prophets, and when I think, also, of three or four others, who expect soon to become members of our church, my soul almost leaps from the body, and I pant for other powers, that I may be enabled to declare the feelings I possess."

"The promises of God produce more joy in the breast of the missionary, than all other facts

and considerations combined. If this source of joy were dried up, all others would soon fail. It would be of little consequence to me, that I have a few intimate and agreeable friends; that I see missionary stations formed, schools established, and the Gospel preached to thousands; that I see many prejudices overcome, and many good impressions made; that I see my brethren and sisters much engaged in labor and in prayer; that I see a few, who were once heathen, giving up all for Christ. Circumstances like these are exceedingly pleasant, but, without the promises of God, can never support the missionary.—These promises can never fail us. Hopeful conversions may all prove to be false. The most loving missionaries may fall out by the way. The ear that has listened to the sound of the Gospel, may become deaf as an adder. These stations, that are now flourishing, may again be forsaken, and tumble into ruins. But the promises of God will all be accomplished; and the blessed Redeemer will have the heathen for his inheritance, and the uttermost parts of the earth for his possession; and the ransom of the Lord shall return, &c. And they shall not teach every man his neighbor, saying, Know the Lord, for all shall know him from the least unto the greatest."

"His assistance to the Mission.

"It would not be correct to say, that in preaching the Gospel, or in attending to other active duties of the mission, he was extensively useful; though, from the facts mentioned in the narrative, it will appear that he did something. But,

Who does whatever his circumstance allows, Does well, acts nobly, angels could no more.

In speaking of him with reference to this sentiment, it is proper to say, he was a laborious missionary, and acquitted himself well. But this is not all. His patience in suffering, his faith and confidence in God, amidst trials of various descriptions; his habitual cheerfulness and resignation to the divine will, while under the rod of affliction; his disposition to exert himself in the work of the mission, though unweary by sickness; the lively interest he manifested in every thing that related to the cause of Christ; his desire to lay down his life in the sight of the heathen, as a testimony of love to their souls, and of his love to his Saviour—these, and other graces of a kindred nature, which he exhibited; reflect honor, not only upon himself as a missionary, but upon the cause to which he was devoted."

"In speaking of the assistance rendered by him to the mission, with which he was connected, it must be remarked, that he was highly useful as a friend and counsellor; as a companion and fellow-labourer. Viewing him as sustaining these relations, his brethren are made deeply to feel their loss, and are reminded of the advantages they derived from his assistance. He was under very favourable circumstances for giving counsel and advice, both to individuals, and to the missionaries as a body. Consequently, he was very useful in promoting that spirit of union and brotherly love, which has hitherto subsisted among them, and which is justly considered one of the most pleasing features of their mission. The example of this dear brother, is a rich legacy, which able surviving fellow-labourers will highly value."

"From the London Sunday School Teacher's Memoir.

MEMOIR OF Mr. William Mills, Late Superintendent of the Friar Street Sunday School.

To exemplify what a Sunday School teacher should be, we are not likely to succeed so well in merely laying down rules for his observance, as by a correct representation of one who was zealous and active while living, and has now gone from his work to his reward. A character of this description the writer is happy to introduce to the notice of Sunday school teachers; as he conceives it well calculated to give an additional excitement to the diligent, to shame the indolent, and to bring into action some who possess suitable qualifications for the work, but who have not been yet induced to labour in the vineyard."

"Of the early part of the life of Mr. William Mills, the subject of this memoir, we can furnish only a few particulars. He was for some time a scholar in Mr. Thornton's Sunday school at Bermondsey; where he first became the subject of serious impressions, which were so powerful, as frequently to deprive him of his stated repose. These, although they may be regarded as the commencement of a work of grace on his soul, did not effect a thorough change in heart and life. When he arrived at years of maturity, it pleased God in infinite mercy, under the preaching of the Rev. John Shreeve, to chase away the remaining darkness from his mind, and to impart the knowledge of salvation through the remission of sins by the blood of Christ. Having joined himself to the Lord, he became united to his people, and manifested the praises of that God who had called him from nature's darkness to his marvellous light."

"Soon after this eventful period of his history, he became a Sunday school teacher; and continued one, not for a month, or a year only, but to the termination of life. In the Borough Sunday school, belonging to the Southwark Sunday School Society, he commenced his labours as a teacher; and continued Sabbath after Sabbath, for several years, to instruct and to exhort. On his removal from thence, he became a teacher in another Sunday school belonging to the same Society; which was afterward removed to Friar-Street, in the neighborhood of Blackfriars-road; where he continued, till the last Sabbath of his life, most laboriously to exercise his talents for the eternal welfare of the children."

"About three years previous to his death he was chosen superintendent, from the firm persuasion of the teachers, that he was exceedingly well qualified for so important an office; and they were not disappointed, for in all things he approved himself unto them. A few characteristic traits of our deceased friend may not prove unacceptable; and we commence these by noticing his constant attendance to the school. This will appear of great importance, if the improvement of the children be considered. Sometimes he was prevented from attending by ill health; but we believe he never suffered himself to be detained by a trifle. The serious nature of his work, and his responsibility, joined with his delight in the employment, and his desire of being rendered useful to the children, influenced his conduct on the Sabbath; and if every Sunday school teacher were the subject of such feelings, there would be but few absentees; and probably the work of God among the children would be more prosperous."

"He was early in his attendance as well as constant. Though he resided at a considerable distance from the school, he generally arrived in time to open it. This circumstance may appear to some as too trivial to be particularized; it certainly would not merit notice, if teachers generally were at their posts in proper time; but the neglect of this duty by many, renders this excellence more remarkable."

"Activity was another prominent feature of his

IMPERANCE.

Hartford, Conn., Aug. 9, 1823.—On Tuesday, 5th inst. a general assembly of the heads of families in the city of Hartford was held at the State House, to consider the alarming prevalence of intemperance, and its concomitants. Hon. Jonathan Brace was appointed Moderator, and Isaac Perkins, Esq., Clerk. The business of the meeting being proposed by the moderator, sundry gentlemen feelingly and forcibly remarked generally upon the prevalence of intemperance, and urged the importance of adopting measures to arrest its direful progress, as well from interested motives for the prevention of pauperism, as also the paramount duties of morality and religion. The following resolutions, being presented in course and separately considered, were adopted with great unanimity, viz:—

At a meeting of citizens of Hartford, in pursuance of public notice, to take into consideration the alarming prevalence of intemperance in our country, and such measures as it may be expedient to adopt to check its progress.

Resolved, That we lament that so much apathy pervades the public mind on a subject so deeply involving the best interests of individuals, of families, and of the community.

Resolved, That we deem it the duty of all good citizens to unite their example, their personal influence, and their efforts to discountenance the unnecessary and intemperate use of ardent spirits; and to aid and encourage civil magistrates in the execution of the laws against drunkenness.

Resolved, That we highly approve of the measures so successfully pursued by the Select-Men to consign to the work-house those who habitually indulge in this disgraceful vice, and thus render themselves nuisances to society.

Resolved, That we view with deep regret the establishment and maintenance of victualling shops in this city, as they are allowed in open violation of an express statute; are injurious to our regularly licensed taverns; as they have a tendency to allure our young men from the habits of sobriety; and, finally, because there is good reason to believe that many of them are nurseries of intemperance and vice.

Resolved, That in our opinion it is the true intention of the laws, and required by the public good, that licenses to retail wines and ardent spirits, should be granted to none but men of principle and integrity, who would cheerfully contribute their influence to the preservation of good order and good morals.

Resolved, That it is expedient to form an association in order to unite influence and effort in promoting the objects of the foregoing resolutions.

Resolved, That the several printers of newspapers in this city be requested to publish the above resolutions.

The meeting was then adjourned to meet again on Friday, at half past seven o'clock, P. M. at the same place. **ISAAC PERKINS, Clerk.**

General Theological Seminary of the Protestant Episcopal Church.

The Trustees met in the city of New-York, on Tuesday, the 22d ult. and continued their session till Friday, the 25th.

On Wednesday the examination commenced, and continued the whole of that day and the whole of Thursday. The students were examined on Biblical Learning, Theology, Ecclesiastical History, Church Polity, and on the Hebrew and other Languages. We are gratified to learn, that they gave evidence of much proficiency, and that the examination reflected high honor, both on the professors and students.

The annual commencement took place on Friday, in Christ Church, the following was the order of exercises.

As the procession entered, the last four verses of the 118th psalm were sung.

Introductory devotions by the President of the board of Trustees, Bishop White.

Sermon—Faith the principal condition of salvation—by Robert B. Cress, A. M. of New Brunswick, N. J.

Dissertation on the state of the heathen in reference to salvation—by Samuel R. Johnson, A. B. of New-York.

Antem by the choir.

Dissertation on the Analogy between the Priesthood of Melchisedek and of Christ—by Wm. T. Potter, A. B. of Boston, Mass.

Sermon on the Ministry, as the means of the Edification of the church—by Wm. Shelton, of Bridgeport, Conn.

The first class were then presented by the Rev. Dr. Turner, in behalf of the Faculty, to the presiding Bishop, to receive their testimonials.

The presiding Bishop delivered an address to the students, characterized by his usual profound and luminous views, and worthy of the venerable father of the church, which, at the request of the Trustees, we understand will be printed. A certificate was then given to each of the first class, of his having honorably completed his course of studies.

The last four verses of the 122d Psalm were sung, and the commencement was closed with devotional exercises.

The next session commences on the 1st Monday of November. **[Phil. Rec.]**

AMERICAN TRACT SOCIETY.

Donations received in July, 1823.

Auxiliary Tract Society, Bedford, Ms. Benj. Simonds, Jr., Agent,	\$4 00
Auxiliary Tract Society, Sunderland, by S. Warner, thro' the Hamp. Chris. Depos.	4 22
do. do. do. do. do. do.	1 58
Female Auxiliary Tract Society, Middleton, Ms. A. Adams, Treasurer,	2 09
Auxiliary Tract Society, Stratham, N. H. do. Swann, N. H.	5 00
do. Malden, Mass. do. Upton,	3 00
do. Weston, do. Middlefield,	4 00
do. Worthington, do. do.	1 67
Fem. Aux. Tract Society, Kingston, Ms. J. Leavitt, Andover, Mass.	4 12
Fem. Friend, Pelham, N. H. by Mr. Chace,	2 96
Mr. Willard Fisher, Franklin, Mass.	2 46
Mr. Joseph Dickinson, Jr., Swanzey, N. H.	50
Rev. John Frost, Whitesboro', N. Y.	1 00
Life Members.	1 00
Rev. Payson Williston, by Ladies in East Hampton, Ms. by Miss Marilla Clap, thro' the Hamp. Christian Depository,	20 00
Rev. Solomon Williams, by Ladies in Northampton, thro' the Hamp. Chris. Depos.	22 00
Rev. Jonathan French, Northampton, N. H. by Female Char. Society in that place,	20 00
AMOS BLANCHARD, Treasurer,	
Andover, Mass., August, 1823.	\$113 60

RELIGIOUS BOOKS WANTED.

For the Boston Recorder.

MR. WILLIS.—Permit me, through your paper, to make the following communication to the good people of Boston and vicinity. In travelling the last winter through our western states, I found not only a great want of religious teachers, but of religious books. Indeed, I believe there is the greatest want of the latter. I thought that should I ever make a vigorous effort to obtain copies of the Missionary Herald, Boston Recorder, Tracts and devotional books, and cause them to be transported to that growing country, west of the mountains.

When at Franklin, Tenn. I had conversation with Dr. Blackburn on this subject. He was deeply anxious that books should be obtained and forwarded, and kindly offered to distribute any number that could be sent to this part of the country. He also told me that if books could be sent to New Orleans, with orders to be put on board the

Gen. Green, (steam boat) for Nashville, they would easily and certainly be conveyed to N. where he would take charge of them. Are there not then individuals in Boston and vicinity, who can without much sacrifice, furnish a few practical books, (second handed will answer), such as Doddridge's Rise and Progress, Baxter's Call, and Saint's Rest, Village Sermons, Cooper's do. or Jay's. Books of this character, & single sermons would be read with great interest, & we may hope with profit by many who are deplorably destitute of religious instruction. They might be sent to families who can seldom hear the gospel preached, and might be to them a light shining in a dark place. Those who are disposed to send a few copies of books as suggested above, can deposit them at the Recorder Office, or at the store of Messrs. Homes & Homer, Union-street, and they will soon be forwarded. **A MISSIONARY.**

BRITISH AND FOREIGN BIBLE SOCIETY.

Extracts from the Address at the 19th Anniversary. By W. WILKINSON, Esq.

"I remember the word was used by the Bishop of Calcutta, that he was happy to renew his allegiance to this Society, and now I also renew my solemn oath of allegiance to it. It is not political allegiance; for as our friend has just observed, he was not fond of politics; I can assure him, if he does not love politics now, he would not love them more if he had seen more of them. It is really with pleasure I bid adieu to that scene of warfare and of turmoil—that is my labor, but here is my rest; there are my visits, but here is my home; and if while here, I can only occasionally enter that home, the time will come, when, in our Father's house, we shall take up our lasting residence, and there speak more fully of the contents of that blessed Volume, the circulation of which it is the business of this Society to promote throughout the world. My Lord, it is the grand excellence of this blessed work that it tends to revive religion in its fundamental and essential principles: every thing in this bad world is ordinarily corrupted, and even religion itself experiences somewhat of that pollution; and it is but too common with those who are Christians by name, if they do not continually renew their acquaintance with religion, by the study of the sacred Scriptures, to adopt the merely common professions of the country in which they live; to believe the Bible to be true, but not the truths contained in the Bible. Now it is the grand benefit of the study of the Word of God, that it diffuses those substantial and eternal verities which the Almighty has made known to us, for guiding us in our way thro' this wilderness to our heavenly home and inheritance; and the more we are providing for this, the more we are furnishing the panacea, the universal remedy, for all the evils of political Society; and this is the more necessary for a country like this, in which commerce, and manufactures, and national wealth and prosperity, have of themselves, in some degree, a tendency to corrupt the manners, and injure the character. But there is in Christianity what no former system of religion could attain to—there is the means of bringing you back to the purity of your own heaven descended principles. It was formerly a sort of maxim, that countries had their infancy, their youth, their manhood, their old age and decay; but the Holy Scriptures have entirely destroyed this supposed analogy, and we now say, that in countries where the Word of God is diffused, they enjoy not only continued youth, but that they go on and grow, and become not only more happy in themselves, but more beneficial to others. This is the service we are rendering to the world at large; and whatever others may think of our military trophies and naval exploits—if there be any honour which I would covet for myself, it is to be the instrument of diffusing through the world the knowledge of divine truth; and therefore your situation, my Lord, I hold to be one of the most honoured and truly dignified upon earth. But let us not forget whatever we may talk of countries or of nations which are in want of the Scriptures, the true use to be made of the Scriptures, is such as may produce an effect upon our own hearts. Let us not be so lost in generalities as to forget, that wherever we send the Scriptures, we must show to the people that it is a personal change—a heart change, which they are calculated to produce; and we must strive not only to make them think with us here, but live with us hereafter. And whatever the opponents of this Society may think, I wish they could only witness the effects we see and hear. But if they will not come, how can they hear? They shut their eyes, and then say they cannot see—they will not look, and then they say they know nothing of what we are doing. But whatever they may think now, there are moments towards the close of life, when men will begin to think seriously; and then, sure I am, they would never regret the utmost exertions they might have made to support such a cause while here upon earth; and still less will they do so in that future world, where the value of such services will be more fully estimated, because the glorious results to which they lead, will be more fully appreciated. We naturally, my Lord at our time of life, look forward to scenes like these; and whatever may be the present benefits of these operations, we look forward to benefits still greater, & may indulge in visions still more delightful; we are sowing the seed, and there is a beautiful green beginning to overspread the earth, which will by and by cover the world with a rich harvest of blessings—of full corn in the ear; and whatever we may see or hear, our children and children's children will hear still more delightful tidings; and those parts of the earth now in some degree social, shall then join in one general chorus to God."

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"I remember the word was used by the Bishop of Calcutta, that he was happy to renew his allegiance to this Society, and now I also renew my solemn oath of allegiance to it. It is not political allegiance; for as our friend has just observed, he was not fond of politics; I can assure him, if he does not love politics now, he would not love them more if he had seen more of them. It is really with pleasure I bid adieu to that scene of warfare and of turmoil—that is my labor, but here is my rest; there are my visits, but here is my home; and if while here, I can only occasionally enter that home, the time will come, when, in our Father's house, we shall take up our lasting residence, and there speak more fully of the contents of that blessed Volume, the circulation of which it is the business of this Society to promote throughout the world. My Lord, it is the grand excellence of this blessed work that it tends to revive religion in its fundamental and essential principles: every thing in this bad world is ordinarily corrupted, and even religion itself experiences somewhat of that pollution; and it is but too common with those who are Christians by name, if they do not continually renew their acquaintance with religion, by the study of the sacred Scriptures, to adopt the merely common professions of the country in which they live; to believe the Bible to be true, but not the truths contained in the Bible. Now it is the grand benefit of the study of the Word of God, that it diffuses those substantial and eternal verities which the Almighty has made known to us, for guiding us in our way thro' this wilderness to our heavenly home and inheritance; and the more we are providing for this, the more we are furnishing the panacea, the universal remedy, for all the evils of political Society; and this is the more necessary for a country like this, in which commerce, and manufactures, and national wealth and prosperity, have of themselves, in some degree, a tendency to corrupt the manners, and injure the character. But there is in Christianity what no former system of religion could attain to—there is the means of bringing you back to the purity of your own heaven descended principles. It was formerly a sort of maxim, that countries had their infancy, their youth, their manhood, their old age and decay; but the Holy Scriptures have entirely destroyed this supposed analogy, and we now say, that in countries where the Word of God is diffused, they enjoy not only continued youth, but that they go on and grow, and become not only more happy in themselves, but more beneficial to others. This is the service we are rendering to the world at large; and whatever others may think of our military trophies and naval exploits—if there be any honour which I would covet for myself, it is to be the instrument of diffusing through the world the knowledge of divine truth; and therefore your situation, my Lord, I hold to be one of the most honoured and truly dignified upon earth. But let us not forget whatever we may talk of countries or of nations which are in want of the Scriptures, the true use to be made of the Scriptures, is such as may produce an effect upon our own hearts. Let us not be so lost in generalities as to forget, that wherever we send the Scriptures, we must show to the people that it is a personal change—a heart change, which they are calculated to produce; and we must strive not only to make them think with us here, but live with us hereafter. And whatever the opponents of this Society may think, I wish they could only witness the effects we see and hear. But if they will not come, how can they hear? They shut their eyes, and then say they cannot see—they will not look, and then they say they know nothing of what we are doing. But whatever they may think now, there are moments towards the close of life, when men will begin to think seriously; and then, sure I am, they would never regret the utmost exertions they might have made to support such a cause while here upon earth; and still less will they do so in that future world, where the value of such services will be more fully estimated, because the glorious results to which they lead, will be more fully appreciated. We naturally, my Lord at our time of life, look forward to scenes like these; and whatever may be the present benefits of these operations, we look forward to benefits still greater, & may indulge in visions still more delightful; we are sowing the seed, and there is a beautiful green beginning to overspread the earth, which will by and by cover the world with a rich harvest of blessings—of full corn in the ear; and whatever we may see or hear, our children and children's children will hear still more delightful tidings; and those parts of the earth now in some degree social, shall then join in one general chorus to God."

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Missionary Society established at Cincinnati, O. have made their first annual Report—from which it appears that they have been actively engaged in the business of their appointment. The Board consists of 15 members. Rev. James Kemper, President; Rev. J. L. Wilson, Vice President. A circular letter has been addressed by the Board to the ministers and other pious influential persons, throughout the Synod of Ohio, urging the importance of forming auxiliary societies. Another circular has been addressed by the Synod to the churches, at the instance of the Board, representing in a clear and favorable manner, the importance of missionary exertions. The result of these measures is yet to be developed.—It is now proposed to the Presbyteries to employ an Agent or Agents to go through their bounds and establish auxiliaries, and obtain subscriptions to the Missionary Register.

On the 15th of July, 1822, the Board forwarded to the Harmony station, clothing and farming utensils to the amount of \$450. More recently, a boat has been purchased and fitted up—loaded and sent forward under the care of eight men, to the Union Mission.

The receipts of the United Foreign Missionary Society, during the month of July, were \$609.94.

NEW-ORLEANS BETHEL UNION.

A Bethel Society was formed at New-Orleans, March 28. Its Constitution is similar to that of the New-York Bethel Union. The officers are, Alfred Hennen, President; Patrick Thompson, Vice President; James Robinson, Treasurer; Joshua Baldwin, Secretary, and nine Managers. \$114 were immediately subscribed after its organization, for carrying forward its holy designs. About 150 persons are usually present at religious worship, which is sometimes held at the New Market, and sometimes on ship board. Rev. Messrs. Hudson and Alexander have attended several of these meetings and labored—the Managers take the lead in them with good effect when no clergyman is present. Though none of the Captains could be prevailed on to take a part in the exercises, yet they expressed their approbation of the object and of the meetings, and rejoiced that such a thing had been started at New-Orleans, a place that needed it more than any other they had ever visited.

RELIGIOUS SUMMARY.

London Naval and Military Bible Society.—Great assistance is received by this Society from Auxiliaries in Ireland and Scotland, and from a Ladies' Association, at the head of which is the Duchess of Beaufort. An officer appointed by the society to travel from station to station last year, distributed 9000 copies of the Scriptures, and received more than £100 in return. Blasphemous and seditious tracts have been extensively circulated among the soldiers. The Agent has succeeded to a great extent in supplanting them; and a strong desire for the Scriptures was manifested by the readiness with which the soldiers paid for their copies.

Baptist Home Missionary Society, London.—This Society was instituted in 1797. It now employs 17 missionaries, besides affording aid to upwards of 90 stated and occasional preachers of the gospel, whose labors are carried on at about 350 stations. It has established 108 Sabbath schools, where many thousands of poor children have been gratuitously instructed—some of whom are now missionaries in foreign lands. It has 16 Auxiliary Societies, and has resolved to publish a quarterly Register, to give more ample and frequent intelligence respecting its operations.

Jamaica.—The Baptists have established a mission at Port Royal—a place that has heretofore been a scene of Sodom and Gomorrah in wickedness. Not many years ago it was wholly swallowed up by an earthquake, and not long after it was rebuilt, almost the whole town was consumed by fire. But the gospel is now preached there, and 21 persons are received as candidates for baptism. Mr. Conlath, Mr. Tinson and Mr. Knibb, have a church at Kingston which contains about 2700 members.

Liberality.—A family of the name of Whitchurch, in Salisbury, Eng. has given £500 to establish a native school in India, under the direction of the Baptist Missionary Society. The school to be named "The Whitchurch Family School." They give it this name with the hope that it will serve to attach the succeeding generations of their family to the interests of missions.

Poland.—The London Jews Society have opened a special fund, for the support of a mission to this interesting spot. The President of the Society subscribed £50 immediately, & great confidence is expressed that many friends of Israel will gladly pour their offerings into this department of their treasury.

The Wesleyan Missionary Society also, proposes to establish a mission at Jerusalem, and a subscription is set on foot.

Church Missionary Society.—An Auxiliary has been formed on the island of Dominica, West India. The Earl of Huntingdon, governor of the island, is patron.

Bible Society.—A new auxiliary to the American Bible Society, has been formed at Abbeville, S. C. Col. Patrick Noble, President. The citizens generally appear to take a lively interest in the cause. Sixty persons became subscribers in a single month after the adoption of the Constitution.

London Refuge for the Destitute.—It is seventy years since this Institution was formed. It occupies a place of refuge and reformation for the unfortunate discharged from the prisons or the hulks; the unfortunate, deserted females, and others, who, from loss of character, are unable to earn an honest maintenance. More than 1600 persons have received its benefits. There are two distinct establishments, male and female. Fifty males have received the past year, in addition to the 60 usually in the house. Sixty-two females have been admitted in addition to 58 before. Some of the inmates have been restored to their friends, others sent to service, or trades—a few have been educated. Beside this, temporary assistance has been granted 55 persons; and a temporary refuge for the establishment has been formed, where 120 more have been admitted. All the inmates are daily taught to read and understand the Scriptures. The Sabbath is employed in religious worship and religious instruction.

LONDON SUNDAY SCHOOL UNION.

The anniversary of this Society exhibited a scene not the least interesting among the noble institutions that distinguish a month of May in London. In reading the report and the addresses delivered at the meeting, we have felt that all the eulogium offered upon Sunday Schools, has fallen far below a just representation of their real excellence. In tracing the march of Sunday Schools, we are overwhelmed in the multitude of interesting facts which press upon us, and find it no longer practicable to record particular instances of usefulness, whether we regard the happy influence exerted upon the pupils, their parents, or the teachers.

The Report before us commences with a notice of what has been done in France, where (in & near Paris) about 300 children are enjoying the benefit of Sunday School instruction. Switzerland and Gibraltar are also mentioned as having been aided by the Society. To India, Ceylon, New South Wales, and Van Diemen's Land, supplies of books have been sent, and the most encouraging success is already visible. At Papaya and Wilk's Harbour, in the South Sea Islands, many hundreds receive instruction in Sunday Schools. In West Africa and South Africa, several thousands of young persons are rising into life, and carrying with them the excellent instructions received in the schools. The Report next adverts to the United States, but this part we shall pass over; and of their foreign operations merely further mention that the Society's labors are extended to Canada, Newfoundland, Nova Scotia, and the West Indies, each of which places are particularly noticed. The Society's Domestic proceedings next occupy the Report; and these present the following grand results:—The four London Auxiliaries have 397 schools, with 5,063 teachers, and 55,175 scholars.—Country Unions 2,888 schools, 37,546 teachers, and 383,670 scholars.—Wales, 974 schools, 14,018 teachers, 93,240 scholars.—Scotland, 1,292 schools, 3,008 teachers, and 71,300 scholars.—Total reported in Great Britain 5,551 schools, 59,647 teachers, and 608,385 scholars. To these may be added (not in connexion with the London Union) for the Hibernian Society, 103 schools, and 6,824 scholars; and the Sunday School Society for Ireland, 167,088 scholars. The total amount of the above in Great Britain and Ireland is, 7,415 schools, about 72,000 teachers, and seven hundred and seventy-two thousand, two hundred and ninety-seven scholars! [Chris. Herald.]

It having been stated that the Emperor of Russia had prohibited the Missionaries of the United Brethren from preaching the Gospel among the Calmucks, this society state that an application was made to the Emperor to baptize & collect congregations among the heathens in his dominions. This the Emperor could not grant, on account of an old existing law, (which he could not change) that no heathen under the Russian sway shall be baptized but by the Russian Greek clergy. He continues friendly to the operations of this respectable society, and has given them permission to preach and distribute the Scriptures among the Calmucks. Prince Galitzin wrote to the Calmuck Princes to direct them to suffer this to be done.

The Rev. Dr. Gaskin, after faithfully serving the Christian Knowledge Society for 37 years, has resigned his office as Secretary; and the Rev. W. Parker and the Rev. A. M. Campbell have been appointed Secretaries to that valuable institution.

The Church Missionary Society, have established a seminary at Islington, for the education of their missionaries.

Rev. Mr. David T. Jones, a missionary of the Church Missionary Society is appointed to proceed to the North-West American mission, and received Priest's orders from the Bishop of Bristol on the 13th of April.

A considerable revival of religion has taken place in several of the Methodist Circuits in England—Yorkshire, Lancashire, Cromford, and St. Neot's are particularly mentioned in the Wesleyan Magazine for May; in all which circuits there are many trophies of the Redeemer's grace, and the societies are increasing in many other parts of the kingdom.

The Wesleyan Methodists of Britain have two missionaries in France—viz: Rev. Messrs. Crogon and De Jerry.

Religious Liberty in England.—Parochial relief is not unfrequently withdrawn from paupers, on account of their attendance at dissenting chapels.—riots often take place at dissenting houses of worship, and in some cases the magistrates take part with the rioters;—burials are sometimes refused to deceased dissenters.

New Castle Presbytery.—This Presbytery embraces the county of Lancaster, and a part of the counties of Chester and York, in Pennsylvania—all the state of Delaware—part of two counties in Maryland, and two whole counties in Virginia.—Yet, in all this widely extended country, there are but 26 Presbyterian ministers, and very few of any other denomination. Within these bounds many are totally ignorant of the way of salvation.

A Missionary Society was formed in this Presbytery in 1817, for domestic purposes, and strong expectations of success were indulged. They have not been realized, however, very few taking an interest in this method of spreading the gospel among the destitute in their own neighbourhood. The Presbytery make a powerful, it is to be hoped a successful appeal to the public in view of these facts, through the Christian Repository.

Religious state of New Hampshire.—The "Repository" gives the following summary of facts.—New Hampshire contains 218 towns, and a population of 244,161 souls. 89 of these towns have 101 ministers, the remaining 129 are destitute.—The average number of souls in each of these destitute towns exceeds 800. 52 of them have heretofore been supplied with a regular settled ministry, but some of them have been destitute more than half a century. The 101 ministers in the state, are Congregationalists or Presbyterians. There are besides five Episcopalian clergymen, all except one of which, are settled in a town where there is not a Congregational minister.—The number of Baptist, Methodist, and Universalist Preachers is unknown.

The Episcopal Convention of Massachusetts.—was held in this city, June 18, 1823. Fourteen clergymen were present, and twenty lay delegates, the representatives of ten parishes. Eleven parishes were not represented. The Bishop having taken the chair, the Rev. B. C. Cutler was elected Secretary, and M. S. Parker, Esq. Treasurer of the Convention. The standing committee of last year was reappointed. The thanks of the Convention were returned to the Rev. Mr. Boyle, for his sermon, at the opening and a copy requested for publication. A committee of five gentlemen of the Laity, consisting of G. Greene, Esq. Hon. J. Lloyd, Dr. Warren, T. L. Winthrop, Esq. and George Sullivan, was appointed to consider the expediency, and if expedient, the best means of instituting a fund for the relief of the widows and children of clergymen, and report at the next Convention.

A resolution was past, providing for the establishment of a Diocesan fund, from which the necessary expenses of the diocesan and state Conventions may be defrayed.

It was also resolved that the bishop assign to the several rectors of parishes, such missionary duties as he shall think expedient.

The next annual Convention will be held in Trinity Church, Boston.

Family Prayer Book.—Bishop Brownell, of Connecticut, is publishing a family prayer book, in seven numbers quarto, of 100 pages each. It gives a history of the origin of the customs and observances of the Episcopal Church, with an explanation of their design—and elucidates the arguments by which its doctrines are supported.

Ordinations.—On Thursday, the 5th of June last, Mr. John M. Jones, of Beaver township, Guernsey, Ohio, was admitted to the holy order of deacons, by Rt. Rev. Bishop Chase.

On Sunday, the 8th of June last, in St. Paul's Church, Chillicothe, the Rev. Philander Chase, jun. minister of St. James' Church, Zanesville, was admitted to the holy order of priests; and on Sunday the 29th of June last, in Christ Church, Cincinnati, Mr. James A. Fox, of Pinkneyville, (Miss.) was admitted to the holy order of deacons by the Rt. Rev. Bishop Chase.

Ordained, at Bradford, Mass. Aug. 13, 1823. Rev. WILLIAM SHEDD, and Rev. WILLIAM WARSON NILES, to the work of evangelists. Sermon by Rev. John H. Church, Pelham, N. H. Mr. Niles, it is understood, is destined to East Tennessee.

Nassau Hall.—Dr. Carnahan was met at Trenton, on his way to Princeton, by the students, August 5th, and it is understood that his inauguration is to be on the 5th of September.

POLITICAL SUMMARY.

FOREIGN.

News from Spain.—Received in Boston from Havre to the 27th June, French official documents.—Molitor's corps after forcing Ballasteros entered Valencia on the 13th of June. On the 12th, Don Roman Chambo took the castle of Tortosa. On the 11th Count De Bourmont united his division at Truxillo. On the 12th Gen. Vallin would occupy Mijadon. On the 12th also a detachment of infantry was sent to disorganize the revolutionary authorities at Caceres. Gen. Merino had beaten the Empecinado at Moralia, and thus permitted a vast territory to declare for the Royalists. The Division of Count Amaranthe, consisting of 5000 infantry, and 800 horse had left Salamanca for Portugal. The troops under Gen. Rego in Portugal, which had been sent against Amaranthe, had now acknowledged the Royal cause. According to all accounts, the whole of the Portuguese troops had followed the example of the garrison of Lisbon. These facts are communicated in an official document to his Royal Highness from Count Guilleminat. By the same authority a movement is also announced in favor of the King in Cordova, and it is stated that the city of Jaen and all its suburbs are in favor of the Royalists. Two letters from Marshal Moncey to the Minister of War, dated June 24, give accounts of the marches of Mina during several preceding days. His design to throw himself and corps into the strong hold of Figueras was frustrated, and in retracing his steps a united corps under Gen. Priest & Gen. Ramagosa, on the heights of the Pyrennees, caused 800 of his men to lay down their arms & to be conducted as prisoners to Mount Louis. Among the prisoners was Mina's chief Gurrea and his Secretary. By this defeat Mina's force was reduced to a feeble band of soldiers and his enemies hoped soon to announce his total destruction. The last despatch from Moncey mentions that Mina's defence was obstinate; and that he had not rallied more than 700 or 800 men in Seo de Urgel in his favor; and that after his defeat he was guided by two peasants, and followed by only one quarter of his people into Urgel, at 11 o'clock, at night.

Official Extract—Head Quarters, Geronne, June 19.—The Garrison of Hostalrich made four sallies on the 13th last, against the 8th Spanish Battalion, and were all repulsed with vigor. Unofficial intelligence under date, June 20th, from Geronne states, that confusion reigns at Barcelona; that the new movement at Tortosa greatly discourages the Constitutionalists; and that the people were not disposed to defend the place.

A Bulletin of the army of the Pyrennees, dated Madrid, June 19, says, that the troops of Bordesoulle had given a new proof of devotion to his Royal Highness, at Carlotia, June 16th, in their exertions to rescue the park of artillery from destruction by fire. It also states, that Count Bordesoulle goes directly to Cadix to prevent the entrance of provisions; that the Cortes, in their haste, left several millions of treasure at Seville; that there was a great defection among the Constitutional troops, and those under Villa Campa and Lopez Pano had abandoned their Generals; that Don Roman Chambo had seized the Castle and other works at Tortosa; and throughout La Mancha the peasants united with the French and Spaniards against the army of Ballasteros.

Gen. Guilmont under date, June 18th gives the details of the retreat of Ballasteros from the siege of Saguntum. His loss is stated at 1000, and he is said to have abandoned his ammunition and artillery. His column thus cut off was to be pursued till it was destroyed.

Portugal.—The King and his council at the last dates were busily employed in framing a new Constitution, and they abjured all intention to attempt the re-establishment of Despotism, or the liquidation, or the invasion of private property.

Great Britain—House of Commons, June 23d. £5,000 was moved, (£10,000 having been before appropriated to this object) to the Society for promoting the circulation of the Scriptures in North America. This motion was carried, as was also a motion to grant £15,000 to facilitate emigration from Ireland to Canada. June 17th, Mr. Wilberforce presented several petitions against the continuation of Slavery in the West Indies.

June 21st. Mr. Brougham demanded of Mr. Canning if the Holy Alliance had withdrawn their Minister from Stuttgart. Mr. Canning replied that there was no official intelligence.

The Bank of England has engaged to receive of the East India Company, annually, for two years £2,000,000 at 3 1/2 per cent. interest.

A committee of the House of Commons lately reported in favour of uniting the Royal Library, consisting of 65,000 volumes, with the Library of the British Museum, consisting of 125,000 volumes, and placing them in a new building to be erected for the purpose.

Greece.—The news of the capture of Lepant by the Greeks is confirmed. It is also stated that Negropont, one of the most important fortresses of Greece had surrendered, and that all the Morae is restored to order.

The Greek National Assembly, known as one central democratic government, consists of two branches, the Legislative, of which George Konstanti is President, and the Executive, of which Petro Mamonichalos, called Pietro-Bey is President.

South America—Luz of Colombia.—On the 18th June, 1823, a new law was approved by Santander, Vice President of the Republic, for the encouragement of emigrants from Europe and North America. It provides for the survey of 4,500,000 acres of uncultivated land, to be given in farms of 200 acres to each family of actual settlers. The emigrants are to be immediately regarded as naturalized, and to enjoy all the privileges of citizens; and their lands are to be located on rivers and near harbours in circumstances most favourable to agriculture and commerce. The law is signed by the President of the Senate and President of the Representatives.

Mexico.—The government expended \$120,000 for salary and outfit for Iturbide, the deposed Emperor, in his voyage to Leghorn.

DOMESTIC.

Education.—\$10,500 is the appropriation made the present year by the Common Council, for the support of the primary schools in Boston, besides \$500 to increase the salaries of the teachers who now receive \$240 per annum. These schools, which are more than forty in number, consist of children under seven years of age, and are taught by females.

Intemperance.—In the year 1822, forty-four persons died in New-York city, from intemperance, and thirty-three were sent to the lunatic asylum, whose insanity was caused by intemperance.—In 1816, in the work house in Portland, Me. seventy-one out of eighty-five persons, became paupers in consequence of intemperance, and out of 115, supported at their own houses, more than one half were reduced to poverty by the same vice—and the town paid four thousand dollars to support its intemperate poor.

Intemperance.—A Grand Jury in Tennessee has denounced the practice of treating at Elections.

The Levy Court in Washington, D. C. assigns as the principal cause of pauperism, intemperance.

Law against Common Drunkards.—A law passed the last session of the Connecticut Legislature, that idle and drunken persons be publicly posted; that all who sell spirits to such persons, be fined \$7 for each offence, and forfeit their license.—The trial may be before any Justice of the Peace from whom there is no appeal.

Causes of Intemperance.—In Georgetown, D. C. containing a population of 7000, there are forty nine licensed taverns, and only six or seven of these have the requisite accommodations for travellers. Forty-two are mere grog shops. There are besides, forty-five licensed houses for selling spirituous liquors by the pint. For these licenses the city authority receives \$3840.

Intemperance suppressed.—The efficient and excellent Board of Aldermen in the City of Boston have taken away all the licenses of retailers in that part of the town called the hill; and have required that the only retailer remaining should be a man of good moral character.

The Lamented Dr. Moore has left three fifths of his property, after the death of Mrs. Moore, to the Collegiate Institution at Amherst.

University of Pennsylvania. At the late commencement, on the 31st of July, the degree of A. B. was conferred on 23 young gentlemen, twenty of whom were from Philadelphia; the degree of A. M. on seventeen; the degree of D. D. on Rev. Philip F. Mayner, of Philadelphia, and Rev. C. Rudd, of Elizabethtown, N. J.

Commerce of New-York city.—The revenue from this source, during the first six months of the present year, amounted to \$5,500,000. If the remaining half year should be equally productive, more than one half of the estimated customs of the year, that is \$19,000,000 will have been received from a single port.

The Navy.—The Court Martial in the case of Capt. Evans, pronounced the following verdict.—"That the accused be reprimanded by the honorable the Secretary of the Navy, and be admonished by him, and that the accused be more careful not to blend his public and private concerns." The Secretary of the Navy, in obedience to this sentence, says, "The only admonition called for by the case is, as I think, that Capt. Evans be more cautious about blending his public and private concerns."

Lieut. Walton.—His letter to Com. Porter, giving the particulars of his capture of two piratical vessels, and Com. Porter's letter to the Secretary of the Navy, expressing his high satisfaction in this gallant action, are in the Centinel, of this week.

The Poor.—Savings Banks are soon to be established in Portsmouth and Dover, N. H. The House of Industry at South Boston, is completed and ready for the reception of the poor from the Alms House in Boston. It is located near the centre of fifty acres of fine land, which have been purchased, to afford the occupants employment. This land, which is already well cultivated, is to receive the sweepings of the streets in Boston, and thus to be rendered very productive. An excellent superintendent has been selected from twenty applicants, who receives a salary of five hundred dollars. Application has been made to the overseers of the Alms House for fifty of the poor to become residents at this very pleasant place. A similar establishment has lately been formed in Hartford, Conn. which is said to surpass the expectations of the most sanguine friends of the institution, in its economy, and in its effect upon the industry and happiness of its inhabitants. Savings Banks, Houses of Industry, and Apprentices Libraries, are some of the improvements of this benevolent age.

New Orleans Jail.—This is a subject of severe animadversion. The New Orleans Iris proposed that the people should rise in rebellion on the 4th of July, against the General Assembly, and raze to its foundation the Jail of New Orleans. It is called a sink of corruption, a moral lazaretto, a charnel house. Oh, when shall some Howard give his whole attention to the prisons in the United States, till they are well adapted to the end for which they are made, the reformation of the prisoners.

Imprisonment for Debt.—A poor old German has been confined in the Baltimore Jail since the 1st of June, for a debt of \$2.30. Another person has been confined in the same jail since January, for a debt of \$2.00. The New-York Spectator says it might be palliated if committed by the Turks.

Health of the Cities.—In Philadelphia, week before last, 120, including 25 of cholera morbus, and 14 of fever. In New-York, same week, 80, of fever not mentioned. In New Haven, during 44 days previous to the 5th inst. none—inhabitants 9000. In Boston, week before last, 14—last week, 12—inhabitants 46,000.

In Baltimore, week ending August 4th, 70, including 23 of cholera morbus, under 5 years 52—of fever not mentioned.

In Washington City, during the month of July, only 22 deaths, 13 of whom were children.

In Illinois many families have removed from Vandalia to Greenville, to avoid the sickly season at the former. The letter containing this information, states that all places in the state have till now, been considered equally unhealthy in the summer season.

Murder.—Col. Kelly formerly of Boston, Cashier of the Bank in Vandalia, Illinois, was killed with a dirk by Russell Botsford, July 8th. It is understood that Col. Kelly has a father now living in Boston. Two circumstances connected with this atrocious act should be mentioned to shew the state of society in Illinois. The Jury, which tried the case of Botsford consisted of *Mockan gentlemen*, (that is white men, who subsist by hunting.) This is the same class of persons as that mentioned by the lamented Missionary, S. J. Mills, and known familiarly as a part of the hunting classes, and approaching nearly to savages in character. The other circumstance is this. Botsford, who had been accused of robbing the Bank, was tried as to his guilt or innocence according to *Lynch's Law*. That is, he was taken without trial, and tied to a tree, and flogged, that if possible he might be made to confess his guilt. Thus a man who is suspected of a crime is said in Illinois to be *reguluted*. Do these things occur in the United States? Have white men come to this? The Boston Centinel contains a letter from Vandalia stating these facts. If they are not true, we shall be happy to see them contradicted. If they are true, let no more objections be made to Missionaries and Missionary Societies.

Miscellaneous.—A body of ice fell during a hail storm, two or three weeks since, in Houson,

Mass. 4 feet long, three feet wide, and 2 feet thick. It had the appearance of a complete body of halibut.

Steam Navigation.—It is reported that Mr. Perkins has sold to an American in London the privilege of using his new invention on the waters of the State of New York, for \$40,000. In a letter from London, dated June 27th, it is stated that Sir Humphrey Davy and the Duke of Wellington lately spent more than an hour in examining this wonderful invention. They both expressed their astonishment at its power.

A machine for printing calicoes, made of steel, and invented by a countryman, Mr. Perkins, is in successful operation in New-York City.—An Englishman who invented a similar machine in London about the same time has made a fortune from it in a short time.

Boat for passing Rapids.—This new invention was seen by a traveller, to his astonishment, in successful operation upon the Delaware, July 23d. It is the invention of Mr. Clark, to whom it was suggested by the Report of the Secretary of the Treasury in 1808.

The Season.—Seed time and harvest shall not fail.—The Virginia papers, which have frequently, during the season, predicted scarcity from drought, now acknowledge that the earth is loaded with abundance.

A writer in the Boston Centinel, who has lately passed through New England, says the general appearance of the country is delightful—the rye was gathered before the rains, the Indian corn and oats promise an abundant harvest; the grass and fruit are plentiful, though not abundant, and the farms and farm houses have been greatly improved within a few years, through the influence of Agricultural Societies.

Some injury has been done to the crops in Kentucky, by thunder storms, which have been unusually severe the present season.

TO A CORRESPONDENT.

"PACIFICUS" will accomplish his object by forwarding his communications to the same paper that has lent itself to the writers in question. Our readers, generally know nothing of the indelicate attack made on an individual for the purpose of promoting party interests—and we are sure they would not thank us for opening our pages to a discussion of the merits of a controversy as childish, as it is unchristian in its object—viz. to divide brethren.

MARRIAGES.

In Boston, Mr. John B. Callender to Miss Mary Gould; Mr. William R. Lovejoy to Miss Mary A. Perkins; Mr. Isaac Brooks, of Lincoln, to Miss Sarah D. Francis; Mr. Albert F. Conant, merchant, to Miss Elizabeth Cushing; Mr. Reuben D. Jones to Miss Harriet D. Ryan; Capt. Arden Young, to Miss Adeline W. Sumner, of Roxbury.

In Charlestown, Mr. Edward Toubey to Miss Eliza Wares.—In Salem, Mr. William Henry Low to Miss Abigail Knap.—In Beverly, Mr. Jacob Anderson to Miss Hannah Caverly.

In Hanson, Mr. Orren Ramsdell, of Boston, to Miss Eliza Joselyn, of Bridgewater.—In Newport, Capt. George Howland, of Providence, to Miss Sarah M. Almy.

DEATHS.

In Boston, Mrs. Mary, widow of the late Mr. Abraham Adams, aged 72; William Porter, 6 mo. Jesse Allen, colored, 43; Mary H. Stoddard, 9 mo. child of Mr. Charles Stoddard; Mrs. Clarissa, wife of Mr. Samuel Blake, 23; Mrs. Catherine Page, 43; Mrs. Lydia Raymond, 64; Catherine Dwire, daughter of Mr. Thomas D.; Mr. Joseph Danforth, 23; very suddenly Mr. Nath'l Spear, 64.

In Charlestown, Samuel D. Jr. son of Mr. Samuel D. Hunt, 21 mo.—In Dorchester, 28th ult. Mr. Rufus Kelton, 53.—In Newburyport, Mr. Enoch Sanborn, 72; Mr. Samuel Dodge, 40; Mrs. Sophia Horton, 45.—In Taunton, Mr. Abijah Lincoln, 68.—In Easton, Col. John Williams, 71.—In Dudley, Mr. Peter Pickard, 56.—In Sutton, Mr. Tarrant Sibley, 68.—In Worcester, Mr. Benjamin Whitney, 86.—In Leicester, widow Mabel Smith, 72.—In Lenox, Mrs. Lewis, relict of the late Mr. Hedd Lewis, aged one hundred and eight.

In Watertown, Miss Mary, daughter of the late Mr. Edmund Fowle, 33.—In Newton, Mrs. Mindwell, wife of Dea. Ebenezer White, 60.—In South-Reading, Col. Amos Boardman, 64, a patriot of the revolution.—In Salem, Mrs. Fanny Bryant, wife of Capt. Timothy B. Jr. 30; Mr. Edmund Brown.—In Beverly, Mr. John Edwards, jun. 46.—In Gloucester, Mr. Solomon Roberts, 52.—In Newburyport, Miss Elizabeth Stickney, 21.—In Yarmouth, Miss Phebe, daughter of Mr. Zeno Kiley, 23.

In Portland, Mr. Joshua Gower, 74; Mr. Wm. Patterson, 30; Mrs. Mary C. wife of Charles Dummer, Esq. of Hallowell.—In Kennington, N. H. Mr. Stephen Chase, 70—a member in the Friends Society.—In Warwick, 4th inst. Lieut. Ebenezer Stearns, 82, formerly of Worcester; and on Sunday morning, 20th ult. suddenly, Mrs. Sally, wife, of Capt. Josiah Procter and daughter of the said Ebenezer Stearns, 41.—In Providence, R. I. Mr. Isaac Bowen, 84; Mrs. Mary Martin, wife of Gen. Philip M. 68.—In Concord, N. H. Mr. Robert Davis, 79.—In Ringd., N. H. Mr. Aaron Brooks, 58.—In New-York, Mr. Isaac N. C. Beals, 28, late of Boston.—In New-York city, Mr. Thomas Nixon, 85; Mr. Gilbert Jackson, 82; Capt. George Benton, of Hartford Conn. 38.—In New-Hope, N. C. Mrs. Kirkland, the wife of Mr. James K. She died at the time of being baptized by immersion.

At Springfield, Vt. on the 5th ult. Miss ABIGAIL AMES, after a painful illness of five months, which she bore with christian patience and resignation. She was a valuable member of the Church of Christ, and died as she lived a consistent Christian. "Blessed are the dead who die in the Lord."

NOTICE.

THE Boston, Bolton, Lancaster, Sterling, Princeton, and Barre Accommodation Stage, will leave Boston every Tuesday, Thursday and Saturday, at 5 o'clock, A. M. and arrive at Barre same days. Returning, leaves Barre every Monday, Wednesday and Friday, at 5 o'clock, A. M. and arrives in Boston same days, at 5 o'clock, P. M. Towns through which it passes.—Cambridge, Watertown, Waltham, Weston, Lincoln, Sudbury, Stow, Bolton, Lancaster, Sterling, Princeton, Hubbardston to Barre.

This line is also continued from Barre to Sunderland. The Proprietors have furnished themselves with good horses and carriages, and careful and obliging drivers; and they flatter themselves by their spirited exertions to please, that they shall merit a share of public patronage.

Books kept at SIMEON BOYDEN'S City Tavern, Brattle Street.

ABEL LAKIN, STEPHEN P. GARDNER, AMORY HOLMAN, SILAS HOLMAN, EDMUND BLOOD, Proprietors. Aug. 16.

NEW BOOKS.

SOON to be published at No. 50, Cornhill, Boston, and 182, Broadway, New-York. 1. *Martha*, a Memorial of an only and beloved Sister. By ANDREW REED, author of "No Fiction."

2. *Hints on Missions*, by JAMES DOUGLAS, Esq. 3. *The Decision*, or Religion must be all or nothing. August 16.

MURRAY'S SCHOOL BOOKS.

Stereotype Editions. IN the press, and will soon be published by LIX-COLL & EDWARDS, improved editions of Murray's Introduction, Reader and Sequ

POET'S CORNER.

CHRISTIAN SUBMISSION.

By Rev. CHARLES WESLEY.

To do, or not to do: to have,
Or not to have, I leave to Thee:
To be, or not to be, I leave:
Thy only will be done in me:
All my requests are lost in one,
Father, thy only will be done.
Suffice that for the season past,
Myself in things divine I sought,
For comforts cried with eager haste,
And murmured that I found them not:
Fleeve it now to Thee alone,
Father, thy only will be done.
Thy gifts I clamour for no more,
Or selfishly thy grace require,
An evil heart to vanish o'er;
Jesus the Giver I desire:
After the flesh no longer known;
Father, thy only will be done.
Welcome alike the crown or cross;
Trouble I cannot ask, nor peace,
Nor toil, nor rest, nor gain, nor loss,
Nor joy, nor grief, nor pain, nor ease,
Nor life, nor death, but ever groan,
Father, thy only will be done.

EXTRACT.

With patient mind thy course of duty run,
God nothing does, or suffers to be done,
But thou wouldst do thyself if thou couldst see
The end of all events as well as He.

MISCELLANY.

From the New-York Religious Chronicle.

GYPSES.

The origin of this tribe of vagabonds, is matter of much dispute. The more prevalent opinion has been, that they were from Egypt; and the name they now bear, derived from this fact. A German writer supposes them to have come from Hindostan, and a learned Italian author, Muratori, thinks they drew their origin from Walachia, or the neighbouring countries. They seem to have been first noticed in Europe, about the beginning of the 15th century—but accounts are contradictory. Their number has been estimated at from 700,000 to 800,000. They are described as lively, loquacious, fickle and inconstant in their pursuits, faithless, void of gratitude, revengeful, slavish when intimidated, cruel when unoppressed, fond of finery and dress, and much addicted to intoxicating liquors. They are too lazy to labour for food, and live on the vilest substances, or whatever they can acquire by theft. They are said, also, to possess other traits of character, much more atrocious than those which have been mentioned.

Laws have at various times been passed for their banishment, from most of the States of Europe; they still, however, retain their places among the people, and continue their trade of petty pillage and deception.

England has, formerly, by a parliamentary act, declared their stay in the kingdom for one month, "felony without benefit of clergy;" and Sir M. Hale tells us that 13 were executed at one assize, a few years before the restoration.

There are no modern instances of carrying this, or the other severe laws against them, into practice.

We subjoin a further notice of this race, from a late English publication.

"At a late meeting of the Calcutta Asiatic Society, Major Harriot presented a Memoir respecting the Gypsy tribe, the supposed migration of which he traces through various countries. In the province of Korassan the Gypsies are said to be numerous, and are called Karashmar. Four thousand of the Kaultee or Loolee class were brought into Persia fourteen hundred years ago, by Bairom Ghor, as musicians, from Kaubul, and thence were subsequently scattered over Iran, Syria, and Egypt. The Nuth in India, the Kaullee in Persia, and the Gypsy in Europe, lead the same wandering life; and practice the same feats of dexterity, music, and palmistry. Major Harriot remarks, that whether in England, Russia, Sweden, Spain, Bohemia, Turkey, Persia, Syria, or Egypt, we may, through language alone, still trace, with general accuracy, the oriental feature and descent of this singular fraternity, although every vestige of tradition respecting their history is lost."

We have received no small pleasure, from the perusal of the following letter to the Editor of the London Home Missionary Magazine. The writer appears to have remembered the apostle, who became all things to all men, if by any means he might gain some, and to have copied his example, to acquire that confidence from this degraded race which alone could make his efforts useful to them. The circumstance which occurred as he left them, of their accepting a Bible, derives uncommon interest from the fact, that a boy who was in their company, and the only person who could read, was taught in a Sunday School.

SINGULAR ADVENTURES WITH SOME GYPSES.—March, 1823.

If the following facts should afford any encouragement to the benevolent intentions of the Home Missionary Society, which has for one of its objects the improvement of the state of the poor GYPSIES, my end in relating them will be amply answered.

"One Saturday night, in the month of October, the narrator followed several GYPSY families. Being arrived at the place of their encampment, his first object was to gain their confidence. This was accomplished; after which, to amuse their unexpected visitor, they showed forth their night diversions in music and dancing; likewise the means by which they obtained their livelihood, such as tinkering, fortune-telling, and conjuring. That the narrator might be satisfied whether he had gained their confidence or not, he represented his dangerous situation, in the midst of which, they all with one voice cried, 'Sir we would kiss, yes, we would kiss your feet, rather than hurt you!' After manifesting confidence in return, the master of this formidable gang, about forty in number, was challenged by the narrator for a conjuring match. The challenge was instantly accepted. The Gypsies placed themselves in the circular form, and both being in the middle, commenced with their conjuring powers to the best advantage. At last the narrator proposed the making of something out of nothing. The proposal was accepted. A stone which never existed, was to be created, and appear in a certain form in the middle of a circle made on the turf. The master of the gang commenced, and after much stamping with his foot, and the narrator warmly exhorting him to cry aloud, like the roaring of a lion, he endeavoured to call forth nonentity into existence. Asking him if he could do it? He answered, 'I am not strong enough.' They were all asked the same question, which received the same answer. The narrator commenced. Every eye was fixed upon him, eager to behold this unheard of exploit; but (and not to be wondered at) he failed—telling them, he possessed no more power to create than themselves. Perceiving the thought of insufficiency pervading their minds, he thus spoke:—'Now, if you have not power to create a poor little stone, and I have not power either; dear me! what must that power be, which made the whole world out of nothing?—men, women, and children?—That power, I call God-Almighty.'

"The night diversions having now received a change, the golden moment was eagerly seized to impress on their minds the infinite power, holiness, and justice of their Creator. This being done, the origin of sin, and the immortality of the

soul were, in the second place, impressed on their minds. Then followed the awful effects of sin, and the soul's eternal punishment in hell, because of offending this great God, whose holiness could not look on sin, and whose justice would punish it. Representing the soul's eternal punishment by the wrath of an incensed God, never did the preacher before witness such an effect; the poor Gypsies, with tremulous voice, crying, 'Did you ever hear the like! Whatever shall we do?' These expressions gave new energies to the preacher, and still brighter hopes of a good effect. Going on with the awful representation, and in the act of turning, as if to leave them, he bade them the long farewell. 'Never, never more to meet till we meet in hell: O what a dreadful thing it is, my fellow sinners, that we have to part in this world with the thought of meeting in an eternal world of pains, never to see God! never to see heaven! never to see any thing to comfort our poor souls! O, we are lost, lost, poor souls, we are lost for ever!—farewell!—farewell!'—In the act of leaving them, these poor creatures cried, 'Not yet, Sir, not yet.'—Now was the glorious moment come, which the preacher eagerly anticipated, of proclaiming the glad tidings of salvation through a crucified Saviour. Asking how long they would stand to hear the way of escape from the wrath to come? They instantly lifted up their voices, answering, 'All night, Sir, all night.' Then the preacher, without much persuasion, exhibited, a Saviour, in all his sufferings, merit, death, and glory. They were sorry that such a good being should suffer so much; but the preacher took care to show the absolute necessity of his sufferings. Their manner bespoke an imperfect idea of a substitute. This was soon made clear to their understandings, by comparisons, when the master of the gang cried, 'I see it, I see it!' He was asked what he saw? 'I see Jesus Christ getting between us and God, and satisfying our great God's justice by dying instead of us.' This truly made the preacher's heart glad, seeing the great plan of salvation was so clearly understood by those who declared (although in a land of light,) they never heard of Jesus Christ before.

The preacher sang a hymn:—
"How condescending and how kind
Was God's eternal Son," &c.

and then parted with prayer. They solicited him to return on the Sabbath morning; he did so, and preached on the new birth, and influence of the Holy Spirit. The master gratefully accepted of a Bible, for though the Gypsies could not read, a little boy was among them who was not a Gypsy, that could read remarkably well, having been taught in a Sunday School, at Hastings, in Sussex. They all joyfully anticipated the pleasure of going to the Rev. J. Carter's Chapel, of Baintree, in the afternoon, but met with a disappointment, arising from an unexpected decampment.

About one month after, in the latter end of November, two Gypsy women called on the narrator, earnestly intreating him to go and preach to them, which they called conversation. Asking the reason why they intreated this favor: Their answer was, 'We have heard much about your conversation, Sir, and we would like to hear it. Come, do come, & we will be all ready to receive you.' Asking who they were that told them of the conversation just mentioned, they said, 'That great deal of Gypsies, Sir, that you were with about a month since. They told us a great deal about your conversation, and we would so much like to hear it. O, Sir, do come to us poor creatures, for we have an invitation for you, if you would condescend to take it, to meet with the Gypsies on Christmas day.' That night the narrator walked a few miles to their camp, and in their smoky tent preached Jesus Christ, the only way of salvation, to these poor despised, neglected creatures. After being with them two hours and a half, he bade them farewell, and going behind a hedge, anxious to know what effect the new unheard of doctrine would produce in their conversation, he listened for a short time. In the midst of conversation with each other, one of them said, 'Well, I know this, if I could get a house near where that gentleman lives, and could live by my business, I would send all my children to that school there, and hear him as long as ever I could live.' While they were conversing about Adam and Eve, and the evil effects of sinning against God; one of the women said, 'However, you see, all the punishment that us women are to get, is sorrow and pains in child-bearing.' 'Stop, stop,' says one of the men, 'that won't do, Ann, that won't do. If sorrow and pains in child-bearing be all the punishment that women are to have, what punishment must those have that do not bear children? You are quite wrong, Ann, you women are as bad as us.' This led on to a further discovery, and the conversation among themselves was truly interesting.

"One of the children telling a lie, the mother touched it on the head, saying, 'What are you telling lies about? Have you forgotten what the gentleman said to night? You will go to hell, if you tell any more lies; let me never hear you tell another, you bad lad, for God will not take you to heaven.'"

These and several other remarks about Jesus Christ, afforded no small pleasure to the preacher, and he hopes that these facts will afford no small encouragement to the Home Missionary Society.

DEAF AND DUMB.

Specimens of Composition from Pupils in the Deaf and Dumb Asylum at Hartford.—From the 7th Annual Report.

A DESCRIPTION OF A WEDDING.

By a young man 20 years of age:

A gentleman was engaged to be married to a lady and they said they fixed on a day in a month. The bridegroom chose a gentleman to be his groomsmen & the bride also asked a lady to attend her at marriage. The bridegroom sent a billet to a clergyman, who read it about an invitation of giving an unity of marriage to the bridegroom and bride. In the evening the company assembled in a room to attend the wedding and the clergyman was there. The bridegroom and bride were prepared to dress cleanly. The groomsmen and bridesmaids put four chairs for them and the bridegroom and bride. They separately went to the two rooms to bring the bridegroom and bride. The groomsmen led the bridegroom and the bridesmaid led the bride and opened the door and sat down on the four chairs, which were set. On the left side, the groomsmen sat near the bridegroom, who sat near the bride, who sat near the bridesmaid on the right side. Pretty soon they rose and stood and the clergyman also rose and stood and spoke to them and I was not informed what he said. At last the company rose and stood, when the clergyman prayed to God, for the bridegroom and bride. After praying, he told them that they should continue to be united in a state of matrimony for life and they should not desert each other. The bridegroom took off his right white silk glove and put it into the hand of the groomsmen and the bride also took off her white silk glove and put it into the hand of her bridesmaid. The bridegroom took the bride's right hand, when the clergyman prayed to God to bless them and also asked them to be continually joined in marriage. They said they promised to be friendly and kind to each other and to be in a continual state of matrimony for life, till death. The clergyman advised them something again. Pretty soon the groomsmen and the bridesmaid went from the room into another apartment. The groomsmen carried round some glasses full of one of the liquors with a waiter to the bridegroom and bride and ladies and gentlemen, who took them and drank one of the liquors. The groomsmen carried empty glasses from the company and went to the room. He carried round bridesmaids; the bridesmaid carried round the cheese with two waiters to the bridegroom and bride and

company, who ate cake and cheese with pleasure. They carried round one of the liquors and cake to the bridegroom and bride and company several times. At length the bridegroom gave the clergyman some money for his coming and praying for him and his bride. At last the groomsmen took the hand of the bride and the bridesmaid took the hand of the bride and were in procession and went to the door and bid adieu. The bridegroom took the hand of the bride went to the room because they would stay late and be troubled in the companyroom. Soon the company went away. The bridegroom became a husband and the bride was called a wife. They settled in a house and lived happily and were constant in kindness and friendship.

AN ACCOUNT OF MY JOURNEY.

By a young man 18 years of age.

When I was in the old asylum, next to the city hotel, at the city of Hartford, I wrote to my father to ask him to permit me to go home on the early train of April, 1818. He answered his letter to Mr. G. one of the instructors of the American Asylum; my father said, that he let me go home at that time. My heart was filled with much gladness of it. On Saturday, I made a preparation for my taking leave of Hartford, and for my going to Boston. Soon after my packing my clothes into my trunk, I set out on an unpleasant journey for Boston, during one day, with my deaf and dumb friend, and two persons, who took good care of him and me. While the snow continued to fall from heaven, it was difficult for the stage to run in the snow and mud. The three persons and myself had no dinner, therefore we were in a sharp hunger. After the set of the sun, we arrived at the inn, to eat supper and I did not know the name of the village. After supper we rode in the stage all night, and slept not very well; because the stage ran with difficulty in the road on the snow and mud. It was my expectation of reaching Boston in the midnight; but I was very much disappointed and highly sorry for not reaching that city at that time. The sun being risen, we discovered the town of Providence; we approached towards that place, the capital of Rhode Island. We arrived in the town safely at 6 o'clock A. M.—We went up the stairs of the front of the hotel, when we took a beautiful and pleasant view, of the town and landscape. Then we began to eat a good breakfast. At nine o'clock A. M. we took leave of the town, and went to Boston for one day when it was a pleasant weather. We had a very good appetite, in expectation of eating a good dinner at the tavern. After a dinner, we left it, and rode in the stage for Boston. When we discovered the city of Boston and approached to that place we expected to reach there in safety at 5 o'clock in the afternoon. Soon after our arrival, we were dispersed from the stage. My deaf and dumb friend, with me, went to Mr. E. L.'s house and the other two persons were out of the stage. I had a desire to go to my native place but I was disappointed that my father was out of the city. On the Sabbath I remained with Mr. E. L. My father said that I should be going to my birthplace after the Sabbath. I was not willing to stay in Boston, for one day, and I also was somewhat fatigued of remaining in that city, because I had a wish to go home. After the Sabbath, I took leave of Boston with great pleasure, and rode in the stage for H. in hopes of arriving at that town in safety, and of making my parents and friends visit during the vacation, and because my continual remaining in the old Asylum, for a considerable time made me wearisome, and also the same time, which I did not see them; I wished to take off my weariness to enjoy very good health, and to visit my parents and friends, for the vacation. But only two weeks, I continued to stay in H. and I must again return to the Asylum; because the vacation would finish in one week, and because my father said that the late instructor of the American Asylum would go away with me and my d & d friend. I was very sorry for not staying home any longer.

THE PRECEPTOR BROUGHT OUT.

During a revival of religion in M——, Mr. R—— the Preceptor of an Academy in that place, was interrogated by a friend of his in substance as follows: Do you pray with your school? I do, morning and evening. Do you converse with them upon the subject of personal practical piety? I do not, I feel a peculiar diffidence in attempting this. Do you not think it a duty incumbent upon instructors of youth, and if so, how will you answer such a neglect to God, when you and they shall stand before Him? You have a number who are deeply anxious to know what they shall do, and a few who have been brought to rejoice in God, among your scholars, and they have been disappointed that you do not manifest an interest in their situation, and feelings. There is an evident seriousness upon the minds of such of your pupils, and methinks it cannot be a cross to comply with what a majority have desired and expected, and have been grieved because their hopes and expectations have not been realized. He replied, I am convinced that it is my duty, and still it is a cross, which I have not resolution to take up. I can find no convenient time during the day to commence this painful task. What time do you think most proper, morning or evening? Both undoubtedly, be the answer; but it should by no means, be neglected, in the morning. The mind is not then oppressed by the fatigues of the day, but undisturbed and tranquil, it is better prepared to receive impressions, which may not only last through the day but have often resulted in the happiest consequences. 'I am determined, said he, to neglect my duty no longer—to-morrow morning, if my life is spared, I will make the beginning, and talk faithfully, even if not more than half my school are present.'—He was faithful to his word. One of his pupils, a little girl of about 10 years of age, as soon as she could get permission, ran home with joy beaming in her countenance, and her eyes suffused with tears, addressed her mother, 'Ma, Ma, I have good news to tell you, the Preceptor has just been brought out.' 'Just brought out, my dear! you are mistaken.' 'No Ma, I am not, he certainly has, he too has experienced religion!' 'Why my child, he has been a professor of religion for a long time.' 'Well, Ma, it must be he never experienced religion until now, and about dying, before, and this morning he talked to us more than half an hour. O, you can't think how we all cry'd! I hope he will talk to us so every day;—don't you think he will, Ma?' Let every instructor of youth ponder, seriously upon what his feelings will be should he meet reproach like this at the bar of God, and from those little immortals too, who have been committed to his charge, but who have perished through his neglect.

OBITUARY.

For the Boston Recorder.

The Hon. RALPH HASKELL, who died at Ballston Spa, the 6th of July last, was a native of Windsor, Mass. A considerable part of his early life was spent in Pawlet, Vt. At a suitable age he chose the profession of the law; and after having attended to preparatory studies with the Hon. Mr. Shepherd of Granville, he removed to Essex, N. Y., and entered on the duties of his profession. He has for 20 years been a most valuable citizen of this town.

As a man, and a citizen, he was highly esteemed. Hardly was it possible for the breath of slander to sully his good name. He was a sincere, and warm-hearted friend. You might always repose your secrets in the sanctuary of his breast with the most perfect safety. As a civilian, he has been industrious in his calling, and enjoyed a good degree of success. He was a friend to the widow and the orphan. He was always ready to espouse the cause of the oppressed, however

poor his client might be, and however unpopular his own services might be considered.

As a senator, he was judicious; not forward in popular debates, but at the same time possessing a more than ordinary weight of character. He was a steady and consistent patriot. His love of country was strong as the impulse of nature, and bounded only by the grave. And if our free government shall ever be wrecked upon the shoals of infidelity and vice, it will be for the want of just such men as he was.

He first made a public profession of his faith at the organization of the church in this town in 1815. For a season, it may be said that he almost stood alone; for there was not another individual who bore an equal share with himself in watching over and directing the interests of an infant church. How much this solicitude improved the state of his own heart, may be known from the manner in which he discharged his duty and honored his profession.

His religious opinions were evangelical. He was not dogmatical—but he was not a friend to that liberality of sentiment, which confounds all distinctions, regards all religious tenets alike, and melts them all down to one dead, uninteresting mass of human opinions.

His piety was sincere and ardent, and discovered itself in his daily walk and conversation. He was an exemplary Christian. It has been often remarked that his example would bear a comparison, with, perhaps that of any individual in this part of the country. He was generous almost to a fault. He was remarkably free from that sordid love of money which too often contracts the heart, and kills the virtues of christianity. He gave freely and liberally for the support of the gospel ministry; and regarded the stated administration of the word of God, as intimately connected with the good of society, and the salvation of souls.

His religion had a cheering influence on his mind, during his last sickness. His disease was of such a nature, and his decline so lingering that it must have been a severe trial to his patience. But under all this discipline, he did not complain. I believe he was at no time without the enjoyment of a christian hope. His faith was strong. And although he did not express those raptures which have sometimes adorned, and lighted up the evening of a dying saint; he had a grateful sense of the mercy of God through Christ. As holy incense sends forth a sweeter savor while it is exhaling from the altar towards Heaven: so the piety of this dying saint spread all around a richer fragrance, and shone with a brighter lustre, in his last hours, than it ever did before. And when the long expected time arrived, he sweetly took his departure from this world of sin and sorrow, and we trust has already joined the "general assembly of the saints and church of the first-born in Heaven."

Essex, N. Y. Aug. 2, 1823.

LETTERS TO A YOUNG GENTLEMAN, &c.

JUST published, and for sale by S. T. ARMSTRONG, No. 50, Cornhill.

Letters to a Young Gentleman commencing his Education. By NOAH WEBSTER, Esq.

CONTENTS.

Letter I.—Instructions respecting Moral and Political conduct; Observations on Duelling.

Letters II, III, and IV.—Respecting accuracy in speaking and writing the English language; Low state of Philology, illustrated by examples from the best authors.

Letter V.—On conjectures and theories in Philology; Brown's theory of Cause and Effect.

Letter VI.—On the question whether Moses was the writer of the several books of the Pentateuch.

Letter VII.—On the Divinity of Christ, and the nature of the Atonement.

Letter VIII.—A brief history of our Ancestors, from the earliest times; exhibiting a concise view of the Japhetic settlements after the Dispersion, and the migration of our ancestors from Asia, to their establishment in the West of Europe.

Letter IX.—General view of the character, manners and religion of our ancestors, in their uncivilized state.

To which is subjoined, a summary history of the discovery and settlement of America—particularly of the settlement of the English colonies—the formation of the Colonial Government.—Wars of the Colonies—Political and Ecclesiastical affairs—Diseases and physical phenomena—with the relation of many facts not generally known.

Brief History of the Revolution and of subsequent events, to the establishment and organization of the present Constitution of the U. States.

This history is adapted to the use of families and schools—and forms a convenient Manual for travellers and seamen.

August 2.

VALUABLE HISTORY FOR ACADEMIES.

JUST received and for sale by JAMES LORING, No. 2, Cornhill—price \$1.25.

A new and enlarged edition of Tucker's Epitome of Ancient and Modern History. For the use of schools.

PART I. Ancient History, Sacred and Profane, from the Creation to the fall of the Roman Empire.

PART II. Modern History, or a Continuation of events to the present time; with an Appendix, containing an Account of the Feudal System, the Crusades, Chivalry, the Reformation, and the Revival of Learning. To the whole is added a Chronological Table of remarkable events, &c. from the Creation to the year 1822.

Extract from the Preface:—In the following Epitome which is professedly designed for the use of schools, the catechetical form has been preferred; this being considered as best calculated to impress and familiarize the minds of pupils with the subject."

ALARM TO THE UNCONVERTED.

Cheap Edition.

JAMES LORING, No. 2, Cornhill, has just received a new edition of An Alarm to Unconverted Sinners. Shewing the nature and necessity of Conversion; the marks and miseries of an unconverted state; with directions for, and motives to conversion. By JOSEPH ALLEN, Minister at Taunton, Somersetshire, Eng.—Price 60 cents.

As above, Doddridge's Rise and Progress of Religion in the Soul; Solitude Sweetened; Edwards on the Affections; Fuller's Backslider; Buck on Experience; Flavel on keeping the Heart, and an extensive assortment of other valuable religious books.

August 2.

SOCIAL HARMONY.

JUST published, and ready to be delivered to subscribers and purchasers at No. 40, Marlboro' street.

Social Harmony, or a Compilation of Aires, Duets, and Trios, calculated for private devotion, most of which are fitted for the Organ or Piano Forte—also, a number of Anthems and Chorusses, suitable for Churches and Singing Societies—the whole selected from the most approved authors, by N. D. GOULD.—Price \$2.

Mr. GOULD respectfully informs the public that the second and last quarter of his school for teaching Penmanship, and Sacred Music, for the present season, will commence on Monday, the 18th inst. at the Hall, No. 40, Marlboro'-st. Lessons on the Piano Forte will be given to those of the scholars who request it, by Mrs. Fish, Organist at Chauncy-Place Church. Those who wish to attend are requested to leave their names at the School Room.

August 9.

MEDICAL LECTURES.

THE Medical Lectures at Dartmouth College, will commence this season a fortnight after Commencement,—viz: Thursday the 4th of September and continue thirteen weeks.

Hanover, N. H., July 5, 1823.

TYPE CASES.

JUST received, and for sale by LINCOLN & EDMANDS, No. 53, Cornhill, an additional supply of Type Cases, at \$2 per pair.

August 9.

LINCOLN & EDMANDS, No. 53, Cornhill.

Have for sale, price 50 cents.

Not's Sermons to Children; designed to promote their immediate piety. This useful little work has been so much approved, as to have quickly passed through a second edition. It is an appropriate work for presents in Sabbath Schools, and for Sabbath School Libraries.

For sale, a great variety of Religious Tracts, published by the Evangelical Tract Society, which are sold at One Mill a page, from which ten per cent discount is made to Tract Societies. Just published, The Bible Boy, in a Tract, \$1 60 per 100.

MEDICAL SCHOOL AT BOSTON.

THE Lectures at the Massachusetts Medical College in Boston, will begin on the third Wednesday of November, and be continued daily until the third Wednesday of February following.

It is presumed that the means now possessed by this school for promoting and facilitating the acquirement of medical knowledge in all its branches, are equal to those offered by any American college, and commensurate with the advances made by society in the other departments of useful learning. As auxiliary to the several courses of medical instruction, the school is amply provided with apparatus, collections, and opportunities for practical demonstration; which, if aided by industry on the part of the student, are calculated to afford him the same kind of information as that for which the hospitals and seminaries in Europe are usually visited. These auxiliary advantages consist in a large and select medical library; a cabinet of a thousand anatomical preparations; an ample and well furnished chemical laboratory; a collection of specimens of the materia medica; a suit of models and specimens for illustrating the principles and operations of obstetrics; a course of recent dissections, both public by the professor, and private by the students themselves; and lastly, an opportunity of acquiring practically medical and surgical knowledge at the Massachusetts General Hospital.

The following courses of lectures begin and terminate at the periods which have been specified.

Anatomy and Surgery by Dr. Warren. Fee \$20.
Chemistry by Dr. Gorham. " 15.
Jurisprudence by Dr. Channing. " 10.
Materia Medica by Dr. Bigelow. " 10.
Theory & practice of physic by Dr. Jackson. " 15.

These constitute the regular course of medical instruction preparatory to a Medical degree. Students who choose, have the additional opportunity in the Spring season to attend lectures at Cambridge on Mineralogy, Botany, Natural Philosophy, and philosophy applied to the Arts, as well as on various departments of literature.

As the Massachusetts General Hospital has not been completed so as to be accessible to medical students until within the two last seasons, it may be proper to give some account of the opportunity it affords for practical instruction to students during their residence in the city. The wards of the medical department have always furnished a succession of interesting cases, both acute & chronic, which have been under the care of the professor of the Theory and Practice of Physic. Regular clinical lectures during the winter are given upon these cases, and students are admitted to the patient so far as to become experimentally conversant with the symptoms of their diseases, the progressive changes which take place, and the operation and influence of medicinal agents.

As is common in large establishments of the kind, many patients resort to the General Hospital to undergo surgical operations, rendered necessary by accident or disease. No other kind of institution affords equal opportunities for acquiring a practical acquaintance with operative surgery. Not only the operations themselves, but the treatment of the cases preparatory and consequent to the operation, and the progress and management of convalescence, may be here studied and observed. The superior conveniences which a well arranged hospital affords for the accommodation of the sick, renders this institution a resort not only of the poorer class, among whom in a large city, accidents are of frequent occurrence, but of other individuals from a distance, who come with the expectation of relief from chronic maladies requiring surgical treatment.

The following is a record of surgical cases, and of operations performed in the Massachusetts General Hospital, by the professor of Anatomy and Surgery, during twenty months from the opening of the building in September 1821, to June 1823.

1821.	Sept. 21.	Operation for Prolapsus ani.
	Oct. 18.	Lithotomy.
	" 23.	Operation for Prolapsus Ani.
	" 25.	Operation for Fistula in ano.
	Nov. 10.	Fractured leg.
	Dec. 9.	Dislocation of the hip in the ichiatic notch.
1822.	January 6.	Fracture of the thigh. (leg.)
	" "	Compound fracture of the tibia.
	" 30.	Removal of a portion of the tibia.
	Feb'y 5.	Amputation of the leg.
	" 19.	Operation for Phymosis.
	" "	Removal of diseased toes.
	March 9.	Fractured leg.
	April 22.	Compound comminuted fracture of leg. (the breast)
	" 24.	Extirpation of tumour from the comminuted fracture of the Os humeri.
	June 8.	Amputation of the breast.
	July 17.	Compound fracture of both patellae.
	August 2.	Removal of foreign substance from the globe of the eye.
	" 30.	Amputation of the parotid gland.
	Sept. 20.	Operation for prolapsus ani.
	Oct. 12.	Operation for Fistula in ano.
	Nov. 23.	Operation for Catarrh.
	" 28.	Operation for Necrosis.
	" "	Removing tumour from the foot.
	Dec. 20.	Operation for artificial pupil.
1823.	Jan. 15.	Removing tumour from the side.
	Feb'y 5.	Removing fragments of rib.
	" 12.	Operation for Catarrh.
	" 18.	Operation for Inguinal aneurism, the iliac artery tied.
	" "	Facial nerve divided for tic douloureux.